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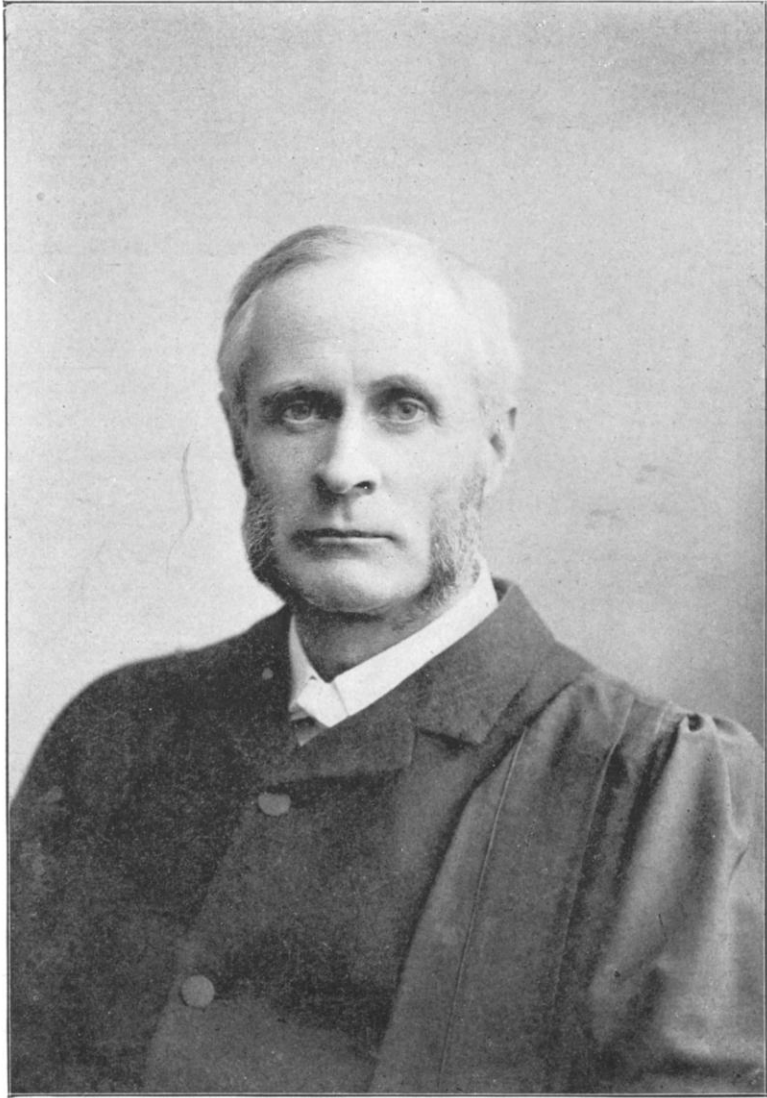
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By the REVEREND WILLIAM HORACE DAY.

ON THE tower of the Bodleian Library at Oxford is a large bas-relief of James the First giving the English Bible of 1611 to the world. Ever since the days of Wyclif the University has had an important part in translating and enlarging the knowledge of the Scriptures. Among the scholars doing this work today, Oxford has three prominent names: Professor Cheyne, author of the well-known commentaries on Isaiah and the Psalms; Professor Driver, who has recently published a work on Deuteronomy, the first in the "International Critical Commentary Series," and Professor Sanday, author of the Bampton Lectures on "Inspiration," and "Authorship and Historical Character of the Fourth Gospel." The life and work of Dr. Sanday are of particular interest at present because he has just published, with the assistance of A. C. Headlam, M.A., the volume upon Romans in the international series.

Professor Sanday was born in 1843, came up to Balliol College, Oxford at eighteen, was chosen fellow of Corpus Christi College in 1863, and two years later took a "first" in his examination for B.A. He was ordained in 1869. As vicar of Great Waltham and rector of Barton-on-the-Heath in Warwickshire his work as a scholar was coupled with a heavy burden of parish duties. When called to become the Principal of Bishop Hatfield's Hall in the University of Durham in 1876 he was thoroughly fitted for the work of instructing theological students because he knew the problems of a young clergyman's life. From Durham he came to Oxford as Dean Ireland's Professor of Exegesis, coupled during much of the time with the exacting routine of Tutorial Fellow of Exeter College, which he continued to hold till the present year when his election as Lady Margaret Professor of Divinity and Canon of Christ Church Cathedral sets



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him free from his tutorial duties, and leaves him entirely at liberty to devote his time to his lectures and personal study. This appointment very fittingly recognizes his scholarship, and elevates him to one of the most important university professorships in England.

A keen intellectual mind, tempered by a knowledge of men and of the round of daily life, as well as an intense spiritual purpose have combined to make Professor Sanday a leader, whether in the lecture room, with a few fellow students in a seminar, or before the larger audience reached by his books. The extent of that influence is suggested by the variety of students who attend his courses. Last year the evangelical minister sat beside the Roman Catholic priest and the American Episcopalian clergyman. The Congregational student of Mansfield College and the Unitarian from Manchester College were there, as well as the ordinary undergraduate in his little black gown with its ribands hanging from the shoulders. Last, but by no means least, there is also to be seen at his lectures the less somber garb of women, for conservative old Oxford admits women to lectures and examinations—to everything in fact except the actual wearing of the gown and taking of the degree.

Professor Sanday is an exact and enthusiastic textual critic. Under his touch the dusty details of the study of various manuscripts comes to have a living interest. He once told the writer that the piece of work which had given him most satisfaction was his share in editing the *Old Latin Biblical Texts*, and, much in the spirit of an ancient Roman who had pushed back the barbarians and extended the frontier of the empire, he added, "I felt it was really original work which advanced the boundaries of knowledge." But his is a zeal not only for the mere letter but for the truth that can be discovered only through the more exact shade of thought expressed in a perfected text.

Could some of the old worthies of the past raise the heavy stone slabs which cover their graves in the floor of the Cathedral and again walk Oxford streets, they would no doubt be surprised at the external improvements which have altered the appearance of the academic city, but perhaps most of all to see the way in

which this society of scholarship, existing almost entirely for the cultivation of the scholarly spirit within itself, has been waking to its duty to the people outside its walls by establishing university extension and other measures for the development of popular culture. To those of us who know how some of our most thorough American scholars have utilized their exact knowledge in lectures for popular audiences it will be no surprise to know of the active interest which a man of Dr. Sanday's technical scholarship takes in this side of student life. He has been intimately associated with Principal Fairbairn in the past in making the Mansfield Summer School of Theology so successful. This summer he was an active promoter of the Oxford Summer School of Theology for the clergymen of the Church of England.

The fascinating historical interest attached to the architectural growth of Oxford appeals strongly to Dr. Sanday. Those of us who went with him one morning to the top of the Radclif Library will not soon forget the enthusiasm with which he traced the growth of the city from the Saxon mound near the river which was there when King Alfred was in Oxford. Then the Norman Keep near it, which continued the work of defending the river, the Cathedral in its development, the quarter inhabited by Jews, the growth of college and church buildings, were one by one made to tell the story of Oxford and of all England.

After attending his course on Romans, which contains much of the material put into his latest book, one could not help feeling a new inspiration for Bible study. The student realizes that a strong mind is leading the way; so cultivated that a strained or fanciful interpretation finds no place; so honest as to say "I do not know," or, "My own investigations have not been complete enough to enable me to do more than give you the results of another." He knows, too, that he is following a man with courage enough to change his mind, and with so strong a passion for the truth as to say "I was mistaken." But more than all else, one is impressed by the occasional glimpses of the spirit within. This spirit shows itself in the unflinching kindness and consideration which is so marked in all his relations to others. It appears in the flash of enthusiasm which shines out when some of the great Pauline con-

ceptions present themselves in the progress of the exegesis. To be taught by such a teacher gives a minister a new conception of his life work. The example of a student who has labored so persistently in the face of obstacles which would make most men give up special study, puts to shame the lack of energy which permits too many of us to slight courses of systematic investigation because of the pressure of daily duty.

One comes away from a course of Dr. Sanday's, feeling that even those who are most alarmed at the methods of modern Bible study would have no fear could they but know the deep spiritual life as well as the careful scholarship which dominate the mind and heart of this Oxford New Testament scholar,